

Karl Barth and His Message

D. F. Forrester

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Commencement

The appointments for the three days of Commencement week are as follows: Monday evening, May twenty-seventh, at eight o'clock, Evensong and the Baccalaureate Sermon by the Right Reverend Philip Mercer Rhineland, D.D. Meeting of the Associate Alumni on Tuesday, May twenty-eighth at eleven-thirty o'clock, and of the Board of Trustees at two o'clock in the afternoon. Reception by the Faculty from four to six on the same day, to which all Alumni, students and close friends are invited. On Wednesday, May twenty-ninth, at eleven o'clock, the conferring of degrees and an address by Edward Allen Whitney, M.A., Assistant Professor of History and Literature at Harvard University.

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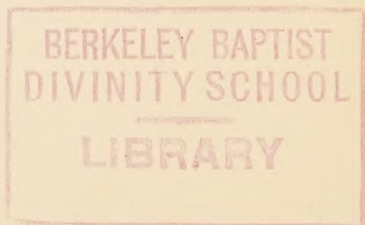
Alumni Day

The program for Alumni Day is as follows:

- 10:30 A.M. Celebration of the Holy Communion in
memoriam of departed Alumni and former
students.
Report of Necrologist.
- 11:30 A.M. Business Meeting of Associate Alumni in
Sherred Hall.
- 1:00 P.M. Alumni Luncheon in the Refectory.
- 2:00 P.M. Reading of Alumni Essay in Sherred Hall.
Essayist: The Reverend Hamilton Schuy-
ler, Litt.D., of the Class of 1893: Subject
"The Revival of the 'Religious' in the
Anglican Communion."
Meeting of the Board of Trustees in
Sherred Hall.
- 4-6 P.M. Faculty Reception to the Trustees, the
Alumni, Students and Friends, in the
Gymnasium.

The Seminary authorities extend a cordial welcome to
all who will accept their hospitality for Alumni Day.

Rooms in the Seminary buildings will be set apart for
the use of classes holding reunions in the afternoon. It will
be a help if advance notice can be sent to Professor
Shepard (1894), Chairman of the Committee of the
Faculty.



Faculty

Dean Fosbroke has been spending the first part of his leave of absence in France and his health is reported to be much improved. He preached in Holy Trinity Cathedral, Paris, on Palm Sunday March 24.

Professor Batten, Acting Dean, is to lecture in the Peninsular Summer School held at Ocean City, Maryland, after which he expects to be at his summer home at Mount Pocono, Pennsylvania.

Professor Denslow expects to be in residence at 4 Lorillard during most of the summer, except for a brief stay in Chenango County, New York.

Professor Shepard will lecture on the Old Testament at the Wellesley Summer Conference June 24-July 5. He will spend the balance of the summer at his home in Bristol, Connecticut.

Professor Boynton upon his retirement will reside in Williamstown, Massachusetts. He is to lecture at the Wellesley Summer Conference June 24-July 5, and the Sewanee Conference August 1-15. For the coming year he will serve as Educational Chaplain in Jerusalem while Mr. Bridgeman is home on furlough.

Professor Easton is to lecture at the Wellesley Summer Conference June 24-July 5.

Professor Gavin will sail June 6 for Germany to engage in a series of investigations among the universities. July 29 to August 2 he expects to attend the Summer School of Sociology in Oxford, England, returning to America September 5.

Professor Hodgson is to lecture at the College of Preachers, Washington, and at the Clergy Summer School in Albany, in June, spending July and August in charge of St. John's Church, Essex, diocese of Albany.

Professor Stewart is to lecture at the Gambier Summer Conference.

Doctor Forrester will spend the summer at Saunders-town, Rhode Island.

PROFESSOR DEISSMANN'S LECTURE

Mr. Lauderburn is to conduct a retreat for the Companions of the Holy Cross at Adelynrood, June 20-24; later he will lecture at the Summer School at Concord, New Hampshire, and during July and August will officiate at Trinity Cathedral, Pittsburgh, Pennsylvania.

Mr. Richardson is to lecture at the Clergy Summer School of New Jersey, June 17-21. During September he will be special preacher at Trinity Church, New York City.

Preachers in the Chapel

During Lent sermons were preached in the Chapel by the Acting-Dean, Ash Wednesday, February 13; the Right Reverend Philip Cook, D.D., Bishop of Delaware, February 18; the Right Reverend Frank du Moulin, D.D., LL.D., February 25; the Very Reverend Robert S. Chalmers, Dean of St. Matthew's Cathedral, Dallas, Texas, March 4; the Reverend James O. S. Huntington, D.D., Superior of the Order of the Holy Cross, March 11; the Right Reverend John Newton McCormick, D.D., Bishop of Western Michigan, March 18; the Very Reverend Howard C. Robbins, D.D., March 25.

Professor Deissmann's Lecture

On Tuesday, March 19, in Sherred Hall, the Reverend Adolf Deissmann, D.D., Professor of New Testament Theology in the University of Berlin since 1908, delivered a lecture of unusual value on "The Historical Value of the New Testament."

Professor Deissmann is among the foremost scholars of the world, and is especially noted as the leader in the study of the New Testament vocabulary from the papyri. Many of his books have been translated into English. In addition Professor Deissmann has taken a most active part in the movement toward Christian Union; was chosen

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editor of the reports of the Stockholm Conference, and presided frequently at the Lausanne Conference.

The lecture room was crowded to overflowing, many of the alumni sharing with the resident students in this unique opportunity.

The Missionary Society

The Missionary Society is composed of all the members of the Seminary. Until this year it was the only organization of the whole student body and assumed responsibility for undergraduate undertakings as well as its major responsibility, the awakening of an interest in the Missionary work of the Church. Last fall, however, the Student Council arranged for the usual personal letters to be sent to as many as possible of the new men, welcoming them and offering to be of assistance. The seating list in the Refectory was drawn up by the Student Council, and the arrangements for all elections and discussions was placed in their hands.

This division of labor left the Missionary Society free to devote its energies to its proper task. It was felt by the Council that there was not sufficient acquaintance on the part of seminarians with the personalities and work of alumni in the mission field. So it was decided to write to as many of these alumni as was possible, asking them to tell us about themselves, their field, and its needs. Many letters were sent out by the Recording and Corresponding Secretaries, and the answers received, while not numerous, have been very enlightening, being illustrated by anecdotes and photographs. They have been bound and placed in the Common Room where all interested may read them. There has also been hung in the Common Room a map of the world, on which the mission stations of alumni of this Seminary are being marked.

The contributions of the faculty and students have customarily been offered for particular missions at points of special need and generally in support of alumni of this

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Seminary. The following new step is proposed by the Council:

"All graduates of the Seminary who become actively engaged in a mission field and do apply within one year after graduation will receive a subsidy (minimum of \$100; maximum, \$200) to be spent at their discretion for improvements of a permanent nature or purchase of such properties as will assist their work. Such purchases must become the property of the station whereunto they are assigned at the time of application."

"The balance after payment of above subsidies to be distributed as usual."

This proposal and the budget for the year's offering await the approval of the Society as a whole.

The Lenten Mite Box offering was divided equally between the missionary districts of Cuba, Haiti and Porto Rico for the purchase of Communion plate.

Under the auspices of the Missionary Society, compline was said on week-day nights in the Chapel, during Lent.

The Litany for Missions, at which alumni in the mission field are prayed for by name, is recited on Tuesdays.

Corporate Communion have been held monthly, preceded the evening before by a Preparation Service and Meditation. The first was conducted by the Dean, and he was followed by the Very Reverend Howard Chandler Robbins, Dean of the Cathedral of St. John the Divine; the Reverend Professor Loring W. Batten, Acting Dean; the Reverend Ernest Pugh; the Reverend Professor Leonard Hodgson; the Reverend Doctor Floyd W. Tomkins.

Every month a special speaker has been invited to address the Society on some topic of general interest. Dr. Ralph Adams Cram told us of the relation of the Renaissance of Gothic Architecture to the Oxford Movement; the Very Reverend Harrington Littell described his work at Hankow and the military and popular movements in

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China. The Reverend Charles R. Allison explained the methods and opportunities in rural work, with illustrations from his own rich experience in Western New York. The Reverend Guy E. Shipler, editor of *The Churchman*, spoke on Church Journalism, making clear to us its business arrangements and problems.

At the fall dinner in October the Right Reverend Peter Trimble Rowe, Bishop of Alaska, was the speaker. The Right Reverend John G. Murray, presiding Bishop, and Mr. John W. Wood, of the National Council, were speakers at the first spring dinner, held in April.

A. M. L.

The Faculty Club

The members of the Seminary Faculty and others of the teaching staff are loosely organized as a Faculty Club, for intellectual and social conference. Meetings are held usually on the third Thursday in each month; after a paper or address a discussion follows. During the past year the speakers and their subjects have been these:

May 17, Mr. Lawson Purdy on "Housing."

October 18, Professor Stewart on "Some Predilections in Music."

January 17, Reverend F. C. Lauderburn on "Youth."

February 21, Doctor Forrester on "Karl Barth and his Message."

March 21, Professor Batten on "The Worship of the Congregation."

April 18, Reverend R. W. Trenbath on "A Suburban Parish."

May 16, Mr. William F. Collins on "Present Trends in Journalism."

H. M. D.

Karl Barth and His Message

(A paper read at the meeting of the Faculty Club, February 21, 1929, by the Reverend Donald Fraser Forrester.)

I

Something like a new Reformation is taking place in Europe, and again as 400 years ago the center of the movement is in Germany. Those of you who know something of Germany's empty churches, the paralysis which had crept upon the protestant communities, the careless indifference of the people, would be bewildered by the change that has come. Many of the churches are thronged, Theological lecture halls are crowded with keen young people eagerly devouring the religious teaching given there. Even the beer gardens and the workshops hum with religious discussions. All classes are affected. The Lutheran church has been saved, writes Count Keyserling. Even the Roman Church, her clergy and her people have been deeply moved. The tide is passing out over the borders of Germany into Northern and Western Europe. The dry bones are stirring, Protestant piety is springing into new life, Catholic devotion acquiring new fervor—and Theology the queen of sciences, so long dethroned in the universities, is once more entering into her own. And the reason,—in the words of an American Roman Catholic reviewer, is that "God has let loose Karl Barth, the greatest theologian since Schleiermacher."

If we are to understand the new situation something of the less recent religious developments in Europe must be recalled. The point of departure must be the work of Schleiermacher and his successors, Ritschl and Herrmann. These men, aided by the national revival which came with the unification of Germany, laid the foundation of modern Protestant religious thought. Ever since the so-called "Enlightenment" of the eighteenth century Christianity has been slowly but invariably pressed back from one line of defense to another, and it seemed as if

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only a short time must elapse before the inmost citadel must fall before the onslaught of natural science and philosophic skepticism. But Schleiermacher and his disciples with weapons drawn from the armory of Hegel and Kant, raised a new rampart, and for a while it looked as though the danger had passed, that Christianity might again begin a successful attack against materialism and unbelief. Two things were of primary importance in the situation—the doctrine of divine potentiality of human nature, and the sense of personal and national vocation. Admitting the results of science, yes, even seizing upon what was once the most threatening of those results, the evolutionary hypothesis, Christians set out to enter into possession of their birthright as sons of God, and to realize, develop and express their inherent Godliness, and to build therewith God's kingdom upon earth. Alas, it was the story of the Tower of Babel over again! The new theology had miscalculated both the ability of its workmen, and the quality of their materials. Even before the war it was clear to thinking men that disaster was ahead. Disillusionment had made its appearance. Despair over human nature grew stronger and stronger. Social scientists passed from the theories of Rousseau to Karl Marx, and from Marx to Communism. Europe hailed Dostoevskii as a prophet. But the fatal blow came from the new science—Psychology. It was evident that its formularies would not only undermine completely the new ramparts, but sooner or later would beat down the last defense of the old orthodoxy. Then came the war. It is too soon to attempt any final estimate of the forces let loose in those awful years. Yet it seems—as far as this situation is concerned—that the war only hurried a crisis already due. The nations, at least the European nations, returned home utterly disillusioned. Both sides had gone to battle with the name of God upon their lips, both sides had been bidden from a thousand pulpits to strike for the kingdom of Christ. Youth poured out its courage, its enthusiasm, its life. And the remnant returned convinced that the

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kingdom they had fought for was the rule of Hell, that spiritual evolution was a mirage and that men were the same filthy demon-possessed murderers that they had always been. The old churches, the old leaders strove frantically to recall their allegiance. But the appeal fell on deaf ears. In Germany under the new religious laws, hundreds of thousands of its people declared themselves of no religion. And had there been such a test in other European countries, yes even in Britain and America, results would have been similar. Then came Karl Barth. He was born in Basle the son of a Swiss Calvinistic minister, later a professor of theology at Bern. He studied in Bern but principally in Tübingen and Berlin, and had proved himself to be the outstanding man of his time in these universities, theologically a devout and enthusiastic disciple of Herrmann and Harnack. And yet he never seemed quite to fit into the scheme of things. One instance in particular may serve to illustrate this. He was an active leader in a Social Union—a group of young liberals—who were bent on preventing any direct or at least immediate revolution in the German political situation. After finishing his theological education Barth returned to Switzerland, and in Aargau became the minister of a rural Calvinistic parish, his church within sound of the guns as they thundered along the western front. And there in the midst of the stress and strain of those awful war days—preaching Sunday after Sunday to a people longing for light in the darkness, for something to which they might cling in the storm which had engulfed them—Karl Barth realized the utter, the tragic, inadequacy of modern Protestant theology. He could not stand before his people bewildered, crushed, broken, and yet frantically grasping after some solution, some message from the God in whom, despite all, they somehow believed. The old was gone—its ideals tumbled into ruins, its faith a delusion, its ethic a falsehood. The people pressed about him to be fed—and he, their minister, the one appointed to interpret God to them,—what could he do! In his perplexity he turned again to

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study his Bible and in particular St. Paul's Epistle to the Romans. What he found written there he has told the world in book and sermon. Europe at least has hailed him as a prophet—has seized upon his message as the Gospel. It is given to few men to raise such a furore in their day and generation. The younger and best minds in Germany have gathered about him. Throngs follow wherever he preaches, wherever he is advertised to lecture. The older theologians have attacked him with a ferocity that has rarely been equaled—and yet the bitterest of them admit that he has laid hold upon a truth that was too long neglected or ignored, and that the Spirit of God hovers about him and his work.

In 1921 he was called to fill the chair of Reformation Theology in Goettingen. A great popular movement would have swept him into the chair of Systematic Theology in Bern. But Barth in face of the bitter opposition from the older Swiss clergy declined. In 1925 he was called to Münster, where he is now. Since then other names have become famous along with his—a whole group of brilliant young disciples have arisen, preachers, writers, lecturers. Young Germany by the thousands has returned "to give God the glory"—and in France, in England and America, from pulpits, reviews and weeklies the sound of this message has given men pause. And we must wonder if it is not true that a new Luther has arisen, or rather a John Baptist with a stern and awful appeal to a sinful world, a world that has forgotten God, an appeal for a new and this time a more glorious Reformation.

The "Epistle to the Romans," for the book is still the authoritative source for Barth's message, was first published in 1916. That first edition, owing probably to the exigencies of the day, seems to have made little impression, indeed it is only remembered now when an adverse critic wishes to make odious comparisons. There was in it the same general treatment, the same characteristic outlook, and the same appeal from "man" to "God". But it lacked one thing, the one thing which has become

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✓ fundamental in the Barthian thinking,—namely insistence on the dialectic dualism of Time and Eternity. In the interval between 1916 and the second edition of the work ✓ in 1918 pessimism gained complete control of Barth's mind. And it is this edition of 1918 that must be made the basis of any presentation of Barth's message.

(It is a strange book, not in the least what one has been taught to expect as a commentary. Of careful examination of the texts, careful word studies, of learned historical apparatus or of close exegesis, there is not a trace. No attempt has been made to give or explain the argument, its method or development. The whole is a collection of ✓ pithy sermons written in a picturesque and arresting, if ✓ difficult, style. Every verse has such comments, often every phrase, and between them there is no connection whatever. What was said before is repeated on the next page or perhaps it is contradicted. But chaotic, loquacious, ✓ inconsistent, as it is, no book of modern times has caught or held a larger public. Its brilliance is fascinating, the reader comes back to it again and again to be refreshed and stimulated. For even where agreement must be withheld from the theological implications drawn, it must be ✓ admitted that Barth is the Lord's prophet with a message for his day. There is about him a spirit and a fire which none dare deny.

✓ It is well at this point to pause for a moment and consider in detail the methods which Barth has used in his exposition. There are, he holds, three kinds of literature in the Bible, the purely religious, the purely historical and the historical which was written for specific religious purposes. The Christian exegete is interested only in the first and last of these.) In this Barth takes as will be remembered quite the contrary view to that of S. Augustine. It is, so Barth thinks, the failure of modern critical exegesis that it stops short just where it should begin. All that history, philosophy, philology and psychology can do is to establish what already exists. In so far as they keep within their proper bounds these sciences can only put,

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in terms which present day readers understand, what the sacred writers said: in so far as they have gone beyond that their results have been a more or less plausible fitting together of details into a psycho-historical pragmatism. But when all this has been done it is still necessary to get at a real understanding and explanation of what was said. Truth can only be conveyed through language and language even while revealing truth cloaks it. A truth of divine revelation in process of revelation becomes wrapped in various veils. There is the internal adjustment to the ideas of the epoch, while externally the personality of the author and the language which he uses hide further what the Spirit would reveal. Everywhere in the Bible God speaks. Behind all the different types of literature, behind all that was directly applicable to local and passing situations, behind all the writers coming from many generations, with widely differing gifts, God was speaking the Eternal Word! What can philology, comparative religions, history, psychology do in such a situation but remain involved in externals. The heart of the matter lies beyond their province. For example when studying the Prologue to the Fourth Gospel it is indispensable to know the influence of Philo, Hellenic syncretism and the polemic against John Baptist. But after these have been given full consideration one is still faced with the problem of grasping the idea of the incarnate mediator between God and the world. It is of this, not the "Logos" of Hellenism that the author wished to speak. Modern disciplines are helpful, sometimes necessary, but they are only preliminary, and actually Barth's earlier commentaries are almost devoid of their results. The Bible, Barth says, will speak to you with the clearness and profundity you deserve. The commentator must aim not to wrest a meaning from the text but to let it speak to him. The prophets and apostles were men of faith, and if we are to know what God said to them, we too must be men of faith, men with something of the same spiritual experiences that they had. As an exegete, he says, "I must so enter into

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the mind of the author that I allow him as it were to speak in my name, or I in his. Then only am I a real interpreter. *κρίνειν* means for me the measuring of all words and word groups contained in the sacred document by the TRUTH of which, if the document is not wholly disappointing, it clearly speaks. It means the drawing back of all answers given in it to the questions standing unmistakably opposite to them, and then again to the one cardinal question, the explanation of all which it says, in the light of that which alone can be said." "One asks," he continues, "in the face of this, do I then possess the truth, before and independent of the document so that I may measure the statements of the document by that Truth? Is the Truth, before and independent of the document, so known that I *a priori* can know what alone can be and therefore is actually said?" The rhetoric is typical of Karl Barth ✓ and one must here, I think, reduce it to more technical, but at the same time clearer language. This new exegesis is based upon the Kantian, or better, the neo-Kantian dualism which maintains the absolute separation of faith ✓ and knowledge. Religion, it would say, is more than a state of the soul to be explained by psychological categories. Religion is an objective Truth and, contrary to the phenomenologist, it is not to be comprehended by the ✓ cognitive art of religious contemplation. It is not enough to know the faith of the author, the commentator must himself have the same faith if he is to arrive at the same knowledge. Barth then lays hold upon the apparatus of ✓ the newer psychology and uses it as a means to describe the relation of the "Historical" in revelation to the ✓ "Objective." The concept of the "Intentional Moment" in the mental thought-act serves as the bridge between the "Real" and the "True," the "Incidental" and the "Timelessly Valid." With these radical antitheses Barth believes he has allowed Psychology and Logic full play in their proper fields while at the same time definitely preventing any trespass of theirs upon the territory of Religion. "Revelation" must be freed from the wrappings

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of the "Historical." Above all it must be guarded against any combining or confusion with the "fatal activity of Experience".

The striking thing in the letters of S. Paul Barth found to be the paradoxical character of their religious teaching; and looking about he saw that S. Paul was not alone in this. Indeed the great religious geniuses of all times have found God and relationship with Him, an experience completely paradoxical, one which can only be expressed in dialectical statements. He traces his own spiritual descent through Kierkegaard the Danish theologian of the 19th century and the greatest religious teacher, so Barth thinks, of his time, to Luther and Calvin, then up to S. Augustine, back to S. Paul and ultimately to Jeremiah. For all of them God is the "altogether other," the "Far God," ever and always hidden from the eyes of a sinful humanity which cannot get to Him. No thought of theirs, no effort they might make can cross the gulf which separates Time from Eternity. God the Almighty sits enthroned in the terrible majesty of His ineffable righteousness, far and beyond all hope of ours. He is the heavenly Father but the Father in heaven. The world is His creation but long before the dawn of history it fell from his hands a sinful thing, and lies under the Curse in Time, until that great day when God shall enter Time to visit it with judgment and destruction.

Men cannot get to God. Over and over again that must be emphasised. Their churches, their sacraments, their theologies, their mystical experiences are all delusions; and, since they are used to drug their devotees into false security, they are blasphemous idolatries. The picture of the opening chapters in Romans is a record of men's greatest efforts, their sincerest, their noblest attempts to find the way to Him. Men cannot get to God. But God does not leave Himself without a witness among them! The world fallen though it be and doomed to destruction in His world; men though prodigal, wandering in sin, sunk in misery, are his, the work of His hands; and the

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Father will not leave them. Men cannot get to God, but ✓
God comes to them. Time is a restless sea whose every wave breaks upon the shores of Eternity. Always and in everything God speaks with the soul, dialectically it is true, but still He speaks, and conscience knows and feels His awful presence, knows and feels that God has come to judgment. And yet inextricably bound up with death is the promise of Resurrection. Each moment of Time spells death, but each moment of time is but a point, the end of a line projected from Eternity. Every moment of Time reveals His judgment, holds condemnation and destruction; but it also carries His promise of Resurrection from the dead, life in the world to come. Every moment surges out of the sea of Time to break upon Eternity; but when it has broken, when nothing else is left but God, the dead are raised to life, a new and now eternal life. Religion is a paradox. God is a fathomless mystery and men can only speak of Him if they would speak truly in dialectic. The question is raised only to be answered by another question. Each affirmation is made only to be offset at once with an equally compelling negation. Human thought can do no more than reach a hint of God, a hint obtained by combining its critical with its positive tendencies. The result is a series of logically impossible but spiritually suggestive paradoxes, aspects of a truth which lies midway between them and escapes all expression. "God comes to you as a strange *content* of reality rather than form; form is only your manner of adapting Him; give Him a form and His presence shrinks back into a hint; add nothing to Him, and He will remain to you the dreadfully perfect." The religious man is like one who travels upon an infinitesimally narrow ledge far up a dizzy height; on one side lies the abyss of the old theologies, on the other the abyss of mysticism,—“that sublime form of the deification of nature, of Paganism, of the materialization of the spirit”—a fall on either side is fatal. He must keep moving, he dare not stop; and though there is terror in the going, go he must. And as he goes he finds,

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within the fear, a great mysterious joy breaking upon him, a joy always within his grasp, and yet just beyond his attaining, a joy which gives birth to faith, a faith that blossoms into hope, a hope not for earth but for heaven, a hope that has no lot in time but only promise for eternity.

✓ Behind the human last is the divine first. "In the midst of life we are in death!" But thanks be to God who hath given us the victory in Jesus Christ our Lord! Christ is risen from the dead—the first fruits of them that slept!

✓ The substance of our hope, the heart of Barth's theology is the Resurrection of the Lord Jesus Christ. No one has ever appealed in more triumphant tones than Barth to Jesus and His resurrection. In the risen Christ Eternity has touched time. But again it has touched as the circle does the tangent; there is no place where one may point and say—here Eternity entered into Time; the circumference never cuts the tangent. Christ is our hope, His

✓ resurrection the bridge upon which we pass to Eternity, His word the promise to us of life; but Christ the heavenly risen Lord, ✓ not Jesus of Nazareth who lived and died.

The historic Jesus who taught and healed, who loved, who suffered, who joyed with men, it is not on Him our hopes are fixed. That life with all its wonder, its sublime attractiveness was like other lives in Time. His word was

✓ not God's word but a human word, as all words spoken here on earth. ✓ God did not enter into the world at Bethlehem. Had that been so Earth and Time would have been no more—vanished in the fearful cataclysm which must come whenever ✓ Eternity cuts the line of Time. Not

Christ after the flesh is the Gospel, but Christ after the

✓ Spirit. The tomb outside Jerusalem may or may not be empty; Barth believes it is; but in either case it does not matter. At best the story of the forty days is mythology, ✓

to be valued as other mythologies. The Resurrection of Jesus, as His Birth, is a supertemporal event, an event of the eternal sphere. And should we ask Barth the "how" of this Jesus, he can only say His life revealed as every other life, though perhaps with clearer and more awful

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directness, the condemnation, the inevitable death which overshadows all life here. Further than that we cannot go. Jesus is the greatest of all mysteries, the most startling of all paradoxes. The Church will probably never write a Christology. Her theology as far as he can see must always end in prolegomena. But we do know that Christ is risen from the dead to be our hope, our life, and so we go on in faith,—faith that does not know how or why, faith that feels the very raising of such questions is a blasphemy of the eternal God! “The fear of the Lord is the beginning of wisdom”—a blind leap in the dark this is, if you will, but it is all that is allowed us, all we have, and yet the one thing needful.

Always with the hearing of the Gospel the people ask “What in the light of this are we to do.” To this Barth would answer with the word which he says speaks from every page of the Bible—“Do the Will of God.” And when in the confusion of many tongues we ask “But what is the Will of God” Barth replies, “My dear sirs, those are your problems, not mine; if you wait, if you listen, God will speak to each of you, and you will know.”

In their enthusiasm not a few of Barth's disciples have grievously misrepresented their master, and proclaimed a standing aloof from all religious social, and national movements, a withdrawal from the world. But Barth himself reminds us of a Bible text, “If a man will not work, neither let him eat.” This is God's world, His creation, and though it is true the world lies under doom, there is another side. Within the ever-pressing universal “No” there is a universal Yes! God the creator must also be God the redeemer or else God would not remain; He could not be all in all. Thought, speech, action have each of them an inner meaning that presses for expression. History has been and is a series of tragically incompleting deeds, but history must always speak to life as its mistress. The denial of life must not be allowed to become a theme in its own right. Hope may not be relegated to the Beyond, because it is the Beyond itself that never ceases to

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knock upon the doors of heart and soul. It is by the very fact of our living here and now that we are conscious alike of our fall, and of the eternal promise given to us. We must enter fully into the subversion and the conversion of the present world. National and social institutions, ethical and philosophical systems, Christians and non-Christians, the Church and the Churches are God's; each and all of them, in so much as they embody the sincere striving after Godly ideals are of the Kingdom of Heaven. Within all the relationships in which we find ourselves we must perceive something ultimate in the mere fact of their being and having come into being. We must quite naively then accept the world as it is, as it is given to us, and not as we would desire it to be. When we seek God we must not be bewildered by the negative appearances of disintegration in ourselves and the world. To understand means to take the whole situation upon us in the fear of God, and in the fear of God to enter into the movement of the era. The broad and shining way of Humanism is only taken by those "who know not God." But those who would tread the equally attractive way of a romantically "Other Worldliness" are alike equally and woefully ignorant.

✓ This above all must be the attitude toward organized religion. True it is that worship is the maddest of all man's efforts to reach God, a flight into a fictitious spiritual tranquillity; and yet man must seek God. It would be well for his peace of mind if he could get along without, but alas he cannot. Every moment of time forces the thought of God upon him, and though a wise man will not allow himself to be beguiled by rite or sacrament, still no man dare eschew entirely the life of prayer. Let him rather realize his infinite need for finding God, and the infinite futility of his search, and in the clash of the two infinities within his soul God will be adumbrated, if only adumbrated. The exclusive claims of any church or sect are mere effrontery. Each and all of them are right, and yet each and all of them are wrong. The logical

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attitude towards all is understanding, sympathy, tolerance! And yet as Christians we belong somewhere, whether or not we care to realize it. To accept, to understand, or at least to be aware of the particularity of one's historical relations is an act of simple obedience to life. The place where the absolute witnesses to itself is the relative, and though later discoveries may be made, its immediate witness is always in that which lies nearest at hand. The fact that a man is a Calvinist or a Catholic is reason enough why he should be one, and why if no obstacle arises he should remain one. In religion as in social and national issues a man will enter into life where and how God has called him. Understanding his own and looking with kindly sympathy upon all others he will keep clearly in his mind that, right and good as each of them are, they are still each and all of them wrong.

The divine command "Replenish the earth and subdue it" still stands in all its ancient strength; and so, a humble, purposeful and really happy freedom of movement is allowed us even in this age, the freedom that is of living in the land of the Gentiles, the freedom of going in and out of the house of publicans and sinners, in and out of the mammon of unrighteousness, in and out of the house of the state, in and out of the house of falsely heralded science, and the liberal arts, and finally even in and out of the house of worship."

And now it must be marked that life here is not a harmonious balancing of affirmative and denial. Tragedy and majesty are not equally significant symmetrical moments of truth as it were. To dream that they were so has been the blunder of philosophy. Antithesis is more than the mere reaction to the thesis, it issues from the synthesis in its own original strength, it apprehends the thesis and puts an end to it, and in every conceivable moment surpasses it in worth and meaning. Looked at from the viewpoint of God the element of tragedy bulks larger than the element of sovereignty. We live more deeply in the No than in the Yes. Our longing for the

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future is greater, deeper than our participation in the present. Our Yes towards life from the very beginning carries with it the divine No which breaks forth as the antithesis. The same moving force which bids us take life as it comes presently prohibits us from doing so. And yet withal this No is not the highest truth; rather it is but the call from home which comes in answer to our asking after God in the world. We go, we labour with the eager hope that God will come to supply that which is lacking, by His divine miraculous touch make our wrong His right, our marred imperfect thing His eternal truth. This is not discovering God's will, but it is after all acknowledging it.

II

Criticism of Barth must begin with his exegetical method. As has been pointed out Barth admitted the validity and even the necessity of modern exegesis up to a certain point. He believes however that problems of authorship and date make no material difference. In his earlier work his attitude to philological and historical questions was a passive one. Actually his *Romans* is almost completely lacking in such discussions, and Barth never tires of insisting that except for unusually difficult passages the simple man of living faith is as competent ✓ as the elaborately trained scholar. In the text itself of his ✓ I Corinthians there is little difference of treatment and method than in the earlier book, but its introduction has a moving and rather pathetic plea for a sympathetic hearing of the new exegesis. Its relation to the older discipline, he says, is still unsettled and must remain so for a long time. Though he himself cannot hope to bind the two together yet he is sure that some great scholar will arise who will succeed in doing so. In the meantime, he insists, each is valid in its own field, each has much more to accomplish; and he prays for patience and tolerance between the two schools while each works by its own methods and along its own lines. This is a very different attitude it must be

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said from the swaggering and rather hostile one of earlier days. When the Philippians appeared a year ago, it was evident that Barth had moved still further away from his former position. This work shows as careful an examination of the text and as technical a treatment of the matter as could be expected from any competent well-read scholar who is not a specialist in New Testament methods.

For Barth the Biblical exegete has as his object the laying hold upon the Religious Objective in the text and the transposing of its truth from ancient to modern thought and speech. But one is moved at once to ask—does this not actually confuse two different things; can an interpreter validly go behind what the writer says; does his work not end when he has put as clearly as he can in present day terms what the sacred author has written?

- ✓ An exegesis of I Corinthians, chapter 13 ought not to be an exposition of what Love is, but an exposition of what S. Paul says about Love. To go further is to identify
- ✓ Exegetical with Systematic Theology. This Barth, unlike his disciple Bultmann, has not admitted. Allowing for the moment however Barth's point of view, one stands aghast at the delicacy of the problem set by the new exegesis—"the replacing of Biblical ideas by ones familiar to the readers, without in the meantime destroying the thought." It may be true that in the large the charge flung at Barth that his exegesis is allegorical is unfair. ✓
- The line between a literal comprehension of the text, and an uncovering of its thought is straighter for Barth than for allegorical exegesis, since for Barth the "letter" is considered to be the form of the spirit, while for allegorical exegesis there is no direct relationship between the literal statement and the inner thought. But the Barthian
- ✓ exegesis does invariably fall into allegory when it attempts, as so often, to work a religious truth into what is obviously meant by S. Paul to be purely historical language. Where however the historical narrative is consciously destined to illustrate moral or religious truth the situation is somewhat different. Here in theory Barth claims, and it may

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well be validly, the right to borrow an example adequate to contemporary history or even to abandon altogether the form of historical narrative, and to illustrate the same truth by a concept more in accord with the modern fashion of imparting knowledge. But actually the task of keeping the new illustration or transposition in agreement with the original is so supremely difficult as to be impossible. In the first instance, for example, to render with Barth the People of Israel by the modern notion of the Church, and to apply what S. Paul says of Israel to the Church unreservedly, while the Church continues notwithstanding to have along with those traits in common with Israel, a series of others which have no contact with the thought of S. Paul, violates outrageously his text. In the second case where an absolute equivalent by way of modern image cannot be had, and the thought is to be reproduced in abstract fashion, the results are invariably arbitrary. Barth's transposition of the term law, for instance, into godliness, is nothing less than finding in the text a pet idea of the interpreter. Clearly again as in other similar cases Barth is guilty of the sin of allegorizing. Even when the text to be explained is a purely "religious" one in the technical sense, the weakness of the new discipline as used by Barth, is evident. For him the historical critical methods are exclusively preliminary. However when the man of faith has meditated upon some sacred text the religious inductions which it excites are bound to be mixed. Some work of reduction and elimination is always necessary. The new exegesis ought again to call in the historical methods. But Barth is not an historian, and he has not cared to submit his impressions to control and reduction; so again there are many times when he does not manage to escape the danger of allegory.

But is there not a fundamental objection to the new method, one which gravely impugns the right of the results to be called exegesis at all? Its process is, as has been said, an *a priori* one. The interpreter seeks to find in his text "What alone can be, and therefore what alone

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is said." Barth limits the sweep of this somewhat by further explaining that the preliminary presupposition with which he approaches his text is corrected by the actual exegetical results, as well as established. Possibly little objection can be made to this if the preliminary supposition is an evident and universally admitted one. For example if it is—"Romans is about Jesus Christ," or "God is God;" but if the conception "Jesus Christ" is to be interpreted by what Kierkegaard has called "the infinite qualitative difference of Time and Eternity" the situation is an entirely different one. If the Biblical Christ is to be combined with philosophical ideas of origin, then it is more than bold to suppose that S. Paul meant this. Barth may run and turn as he likes; this is not exegesis, but as Father Traub has aptly dubbed it *esegesis*. One is tempted to fall in with what a Lutheran scholar writing in an American Quarterly said and to describe the famous commentary of Barth's on "Romans" as "an infamous running commentary of the Epistle to the Romans on Barthianism." A French critic has said by way of *apologia* for Barth that he has recalled Biblical exegesis to its proper purposes. But generally speaking Biblical exegesis did not need any such recall. No one can read the new English commentaries of Rawlinson and Easton without being continually aware of the deep and living faith with which they approached their task. On the whole the same is true of German and French scholars. Some few may be guilty of a flippant psychologism or historicism, but they are very few and of little weight or fame. Possibly Karl Barth's charges might have had more justification in an earlier generation; but at present they are unfair and uncalled for. Inasmuch as no one can for a moment doubt Barth's sincerity, his mistake must be laid to the emotional reaction which sways our generation, the confusing of two different disciplines, and a theory of knowledge that the great majority would reject.

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III

Barth in the earlier days of his fame protested that his message was not a theology. What he aimed at doing was to set down a marginal comment to what was already written, to voice a warning against the cocksureness and the complacency of the orthodox and traditional systems. While the same protest is still heard at intervals Barth has actually been forced by the enthusiasm of his friends and the bitterness of his critics into defending his position as a theology.

It has already been pointed out that the peculiar feature of this theology is its dialectic. Here one must note specifically that Barth and his disciples use the word in a sense quite different from the generally accepted ones. Their dialectic is that neither of Socrates nor of Hegel. It is rather the answering of one question by the raising of another, the opposing of an affirmative statement by an equally compelling negation. Thesis and antithesis are never merged in synthesis, both survive; but in the play of both, it is insisted, we are left with a real and valuable impression. Such dialectics are slippery things. The arguments you are about to bring forward, your adversary always has disposed of in advance; driven into a corner he will withdraw into the fortress of his paradoxes. In Barth's case the situation was made even more confusing by the clever use of illustration and the command of an amazingly large vocabulary. At critical points one finds oneself again and again helpless amidst rapidly changing figures with synonym piled on synonym. It is the fault, one must admit, of all the more elaborate critiques of Crisis-Theology that the writers have isolated certain elements in it and charged Barth with the errors found in this residuum. Naturally he protests and fairly so. A competent criticism and estimation has yet to be written.*

*At this point there followed in the paper as presented in the Club an account of Barth's position in modern German thought.

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In the welter of the controversy however the crux of the problem has become clear; it is the relation of Christian ✓ revelation to historical facts. To understand Barth a complete and exact comprehension of his account of Creation, the Fall and the Incarnation must be acquired. So far he himself has not succeeded in explaining this satisfactorily, and those who claim to understand it have at least refrained from passing on the information generally. ✓ Our hope, Barth says, is founded upon the Resurrection of Christ. In the midst of shadows, oppressed by the relativity of all knowledge, we have this one positive ✓ revelation. But how did we get it? When Barth under pressure of criticism attempts to answer that question it sounds suspiciously as if he were saying "we know be- ✓ cause we know." If he means that we don't know because theology has not yet got beyond prolegomena, and shows no sign of ever being able to attack the Christological problem, then with this we must be content, but certainly we cannot be gladly content. If this is not the answer then it is all important that the confusion should be cleared up.

Another question arises from what seems to be a new development in Crisis-Theology. In his earlier works Barth has said every moment bears within itself a ✓ revelation of Eternity. This would, as he candidly confesses, put all witnesses of revelation on one and the same plane. But in his last book and articles, the Bible and the Lord ✓ Jesus seem to stand in an altogether different situation. ✓ They are now supreme witnesses rising like towering mountains above the level plane. The line of revelation is no longer straight but waved. How can these two points of view be reconciled? Surely they must be. If again they are because they are, and we must accept the situation as such, then a further burden is added to one already too grievous to be borne.

It would be hard to exaggerate what Karl Barth and his friends have done and are doing for the religion of our generation. Surely it is a remarkable thing when critics

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rise up with one accord to thank God that he has lived and taught, and this even where the bitterest animosity to his theology has been aroused. He has called us back to a new realization of God, His righteousness, His power, His mercy. He has shown Kultur Protestantism, historicism and psychologism that they are but the out-skirts of the divine ways. He has led the masses back to God and His service, quickened and deepened their faith, given them a new and truer purpose. But he makes the way far harder than it is. All our knowledge is not pure relativity. It is true no doubt that always to the end we must struggle in fitful and broken lights. Yet Eternity does enter into Time. It happens every day before our eyes. Thankful as we are that science and philosophy of late have come to our aid in this matter of Time, yet, every man of us whose faith is as a grain of mustard seed must see God in His creative and redemptive power breaking in each day upon the world of sin and death. Eschatology cannot be limited to that great event of the past, the Resurrection of Christ, and the great last triumph of His Parousia. Eschatology is not only backward and forward, it is here and now. Wherever love and faith have made sick bodies, diseased minds, well and strong again, wherever men, controlled by selfishness, passion, falsehood, the godlessness that makes them horrible, repulsive bestial things, have shaken off their chains of sin and set their feet again triumphantly upon the path of righteousness, surely natural law has been broken, a Resurrection has taken place, a miracle of God has been wrought. Wherever prayer is answered, whenever in the Sacraments of the Church broken hearts are healed, weary souls find rest, despair becomes hope again, surely God has spoken, and in no uncertain voice. Christian fellowship, even our poor halting inadequate realization of it, has in the long ago wrought wonders, and today men's expectations for it are more glorious than ever they have been before. Who has not seen simple souls with no great talent but their faith in God suddenly step forward to lead their

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fellows to some new conquest over sad temporal things? Who that has looked upon an Athanasius *contra mundum*, a St. Francis of Assisi, a St. Catherine of Siena, or some other hero in science, art or religion, must not admit that gifts of the Holy Spirit are always being poured into mortal man? Karl Barth cannot take these things from us; he must not be allowed to brand them as delusion, or to mock them as "experience." They are facts no dialectic can destroy. Crisis-Theology is still an unfinished thing. More than once as we have seen Karl Barth has shifted his position; we can only pray that he will do so again, that he will be led back beyond the Christ of the Romans of 1918, to that of 1916. Yes even further! We are thankful he has called us from the pride and stupidity which would humanize Christianity and Christianize humanity. But until he does go back we must say to Barth as he has said to others, you are right, but also you too are tragically wrong.

Alumni Notes

1887. Elwood E. Worcester, D.D., rector of Emmanuel Church, Boston, Massachusetts, has resigned his rectorship to take effect October 1 upon the completion of twenty-five years of service on the ground that the parish will be better served by a younger man. He will continue as a personal ministry his healing work in the "Emmanuel Movement" with which his name is intimately associated.

1892. Arthur Whipple Jenks, D.D., late professor of Ecclesiastical History at the General Seminary, is to be commemorated by a memorial window—the last panel of a series of six windows for the east wall of St. John's Church, Murray Hill, Flushing, Long Island, the gift of Mr. and Mrs. Paul R. Jenks.

1898. Sydney K. Evans, for twelve years Chaplain of the Naval Academy at Annapolis, Maryland, with the rank of Captain, has been promoted to the office of Chief of Chaplains of the United States Navy, in the Bureau of Navigation in Washington. He will enter upon his new duties shortly after "June Week" at Annapolis.

1898. Milton S. Runkle has changed his address to 4858 Oakwood Avenue, Los Angeles, California.

1900. Harry H. Gillies, formerly vicar of St. Andrew's Church, Tioga, Pennsylvania, is now vicar of St. James' Church, Mansfield, Pennsylvania, diocese of Harrisburg.

1900. George A. Green, Chaplain, may be addressed at The Sailors' Snug Harbor, New Brighton, Staten Island, New York.

1904. Charles E. Hill, formerly rector of St. Andrew's Church, Buffalo, New York, has become rector of Christ Church, Ballston Spa, New York, diocese of Albany.

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1905. Archibald S. Winslow, formerly rector of the Church of the Good Shepherd, Houlton, Maine, has become rector of Trinity Church, Saco, Maine.

1908. Oliver Kingman, rector of St. John's Church, Scranton, Pennsylvania, has just dedicated a memorial rectory, completely furnished, which is a great addition to the parish and to the beauty of the neighborhood.

1909. Wilbur L. Caswell, rector of St. Paul's Church, Yonkers, New York, publishes in *The Churchman* for February 16, 1929, an interesting and helpful service for St. Paul's Day as an illustration of what may be done in any parish for its parish name-day, thus emphasizing the particular lesson which the day presents. The Service for St. Paul consists of hymns, prayers, the Mendelssohn music and a series of "dramatic monologues," setting forth vividly the life, conversion, work and teaching of the Apostle.

1910. Bernard Campbell, formerly rector of St. Peter's Church, Westfield, New York, became rector of St. Mark's Church, Buffalo, New York, April 25. Address, 41 Mayer Avenue.

1910. Frank E. Wilson, D.D., formerly rector of Christ Church, Eau Claire, Wisconsin, was consecrated first bishop of the new diocese of Eau Claire, St. Philip and St. James' Day, May 1, in the parish church.

1913. Hiram R. Bennett, rector of Christ Church, Williamsport, Pennsylvania, finds that his experiment of a "Greater Vestry" is an unqualified success, as tested by a two years' experience. There is an increased interest spiritually and in attendance and offerings. More people are at work than ever before.

1913. Henry V. B. Darlington, D.D., rector of the Church of the Heavenly Rest, New York City, broadcasted services over Station WMCA, at noon on Tues-

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days in Lent. A group of students from the Seminary furnished the music.

1913. Harold A. E. MacClean has resigned as priest-in-charge of St. Clement's Mission, Mount Vernon, New York. Address, 107 East 130th Street, New York City.

1914. Raymond W. Masters, D.D., formerly minister-in-charge of St. Luke's Church, Dumont, has assumed temporary charge of St. Paul's Church, Montvale, New Jersey.

1914. Vedder Van Dyck, rector of St. Mary's Church, Amityville, diocese of Long Island, has accepted a call to the rectorship of St. Paul's Church, Burlington, Vermont.

1915. Frederick B. Drane is so far recovering from the sickness which compelled him to withdraw from his work as Archdeacon of Alaska as to be able to assist his father in the services of St. Paul's Church, Edenton, North Carolina, and occasionally to assist elsewhere.

1916. Adelbert J. Smith, formerly rector of St. Thomas' Church, Falls City, Nebraska, is now priest-in-charge of Emmanuel Church, Fairbury, Nebraska.

1917. Henry Glaeser, organist and choir master of St. Stephen's Church, Pittsfield, Massachusetts, has been appointed to the additional office of curate of the parish, and will carry on the duties of both.

1918. Percival C. Bailey is now assistant at St. Matthew's Church, Detroit, Michigan. Address, 4670 Larchmont Avenue.

1918. Robert J. Evans, senior curate at the Church of the Advent, Boston, Massachusetts, has become assistant at Grace Church, Newark, New Jersey.

1918. Bayard H. Goodwin, formerly rector of St. Philip's Church, Easthampton, Massachusetts, became

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rector of St. Mary's Church, Amityville, diocese of Long Island, March 1.

1918. Clarence R. Wagner, who served for a time as dean of the Theological Seminary in the Missionary District of Haiti, is now curate of Christ Church, Greenwich, Connecticut, in succession to H. H. Kellogg (1924).

1924. Willis J. Parker, formerly Executive Secretary of the Seminary Campaign for Increased Endowment Funds, is now rector of All Saints' Church, Millington, New Jersey, diocese of Newark.

1924. Samuel W. Hale, missionary in Alleghany County, diocese of Western New York, held services in all of the six stations of which he has charge on Easter Day. A good record.

1925. Julian M. Bishop, for four years curate at St. Paul's Church, Burlington, Vermont, became rector of the Church of the Redeemer, Watertown, and minister-in-charge of Trinity Church, Great Bend, New York, January 27.

1928. Frederick B. Howden, Jr., formerly curate at St. Clement's Church, El Paso, Texas, has become rector of St. Andrew's Church, Roswell, New Mexico.

The Los Angeles Branch of the Associate Alumni held its Annual Meeting and Reunion January 31, in connection with the Diocesan Convention. Seventeen were present for the luncheon which was held in a private dining room at the Elite, Los Angeles, and greetings were sent to three members who are no longer able to get out to such affairs. C. Rankin Barnes (1915) was reelected president.

Sometime Students

1889. Herbert G. Coddington, D.D., rector of Grace Church, Syracuse, New York, served as Chaplain on a six weeks Mediterranean cruise from January to Easter.

1889. B. Talbot Rogers, D.D., formerly associate rector of Christ Church, Danville, Pennsylvania, has become assistant at Trinity Church, New York City, and is charged with editing a portion of the history of Trinity Church, including the rectorship of Doctor Dix.

1891. Frederick W. Norris, D.D., may now be addressed at 339 Halsey Street, Brooklyn, New York.

1905. Latta Griswold, rector of Trinity Church, Lenox, diocese of Western Massachusetts, has published a new book, *The Middle Way: Suggestions for a Practicable Cereimonial*. As may be inferred from the title, the book disparages the use of certain terms and practices that have grown up in recent years.

1905. Norman O. Hutton, who, after a service of more than twenty years, recently resigned the rectorship of St. Chrysostom's Church, Chicago, because of the illness of his son, has accepted the rectorship of St. Andrew's Church, Wellesley, Massachusetts, with its special opportunity of ministering to the students of Wellesley College.

1911. Warren L. Rogers, D.D., bishop-coadjutor of the diocese of Ohio, is to be one of the exchange preachers with Great Britain the coming summer. While there he will attend the July meeting of the Anglo-American Conference.

1914. Conrad H. Goodwin, formerly rector of St. John's Church, Helena, Arkansas, became rector of St. Michael's Church, Charleston, South Carolina, April 15.

1916. William A. Nichols, formerly rector of the Church of the Ascension, Brooklyn, has become religious editor of *The Telegram*, New York City.

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1917. Louis A. Parker is now minister-in-charge of St. Simon's Mission, Brooklyn, Long Island.

1920. Robert W. Seaman, formerly of Philadelphia, is now priest-in-charge of St. James' Memorial Church, Eatontown, New Jersey.

1920. Henry Purcell Veazie, formerly rector of St. Luke's Church, Brockport, diocese of Western New York, became rector of St. Peter's Church, Peekskill, New York, May 1.

1924. Joseph Manly Cobb, formerly rector of Christ Church, Blacksburg, diocese of Southwest Virginia, became rector of Trinity Church, Takoma Park, District of Columbia, March 15.

1924. R. H. Schnorrenberg has resigned as assistant at Trinity Church, New York City.

1925. Arthur T. Reasoner has resigned as Warden of Leonard Hall, Bethlehem, Pennsylvania, on account of ill health.

Necrology

1880. The Reverend Sturges Allen, O. H. C., a Holy Cross missionary at St. Mary's Mission, Masambolahun, Liberia, died recently according to cable advices. During his diaconate he served as curate at St. Mary's Church, Kansas City, Missouri, and later as curate at St. George's Newburgh, and at the Church of the Holy Cross, New York City, until 1899, when he became a member of the Order, doing missionary work. From 1892 to 1894 he was at Westminster, Maryland, and from 1904 to 1922 at West Park, New York. In 1923 he joined the Missions in Liberia.

1883. The Reverend Frank Barnard Draper, recently associated with the social service department of the Sea-

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men's Church Institute, New York, died at his home in Fanwood, New Jersey, March 26, 1929, at the age of 69. Mr. Draper was a native of New York and was graduated from Columbia University in 1880. After two short curacies in the East he went to Emporia, Kansas, as rector of St. Andrew's Church. A year later, however, he returned to assume the rectorship of All Saints' Memorial Church, New Milford, Connecticut, which he held until 1916. During the World War he was in charge of the Allied Officers Club in New York, later joining the home service department of the Atlantic division of the Red Cross. He leaves a wife, two sons and a daughter.

1894. The Reverend John Mitchell Page, Secretary of the College of Preachers of Washington Cathedral, died on March 15 from injuries sustained by being struck by an automobile truck. He had just completed noonday intercessions in Bethlehem Chapel and was crossing the street to his home. He was immediately rushed to the hospital but died only a short time afterwards, aged 60 years. Mr. Page was a graduate of Columbia University. After filling several important rectorships he became Chaplain at the University of Illinois in 1913, continuing this work until 1926 when he was called as rector of St. John's Church, Dresden, Germany. In 1928 he returned to take up his work in Washington. Mr. Page was the preacher in the Seminary Chapel at the Memorial Service held for the late Professor Hayes in 1910.

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SEP 6	NOV 1 '37	
NOV 28	" 29	
MAR 28	DEC 1 '3	
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